

**“
HADRAT
MUHAMMAD
IS THE
BELOVED OF
ALLAHU
TA'ALA THE
SIX MATTER
ABOUT
QUR'AN AL
KERIM
”**

16 – Hadrat Muhammad is the Darling of Allâhu ta’âlâ. The best of everything will be given to the Darling.

[As-sayyid ’Abdulhakîm-i Arwâsî Efendi said: “Every Prophet is superior to all his people in every respect, in his time, and in his place. Yet Muhammad ‘alaihissalâm’ is the highest of all the creatures which have come and will come to the world from the day it was created until Doomsday. No one is superior to him in any respect. This fact is not difficult to realize. Allâhu ta’âlâ, who makes what He wills and what He likes, created him so. No person has power enough to adequately praise him. No human being is able to criticize him.” It is written in the preface of the book **Ma’rifatnâma** that Allâhu ta’âlâ said: **“Were it not for thee, I would not have created the heavens.”** The same is also written in the sixth and thirteenth pages of the book **Mawâhib-i Ladunniyya** and in the thirteenth and fifteenth pages of the book **Enwâr-i Muhammadiyya**. This fact is also stated in the letters numbered 122 and 124 in the third volume of Maktûbat by Imâm-i Rabbâni, and in the Persian annotation of that volume.]

17 – Allâhu ta’âlâ has gathered in His darling all the visible and invisible advantages, all the superior traits and all that is beautiful and which can exist in a person. For example, his face was the most beautiful among all human beings and was very luminous. His blessed face was white mixed with red and shone like the moon. His words were so sweet that they pleased hearts and attracted souls. His mind was so great that, although he came from among the very violent and obstinate people of the Arabic Peninsula, he handled them very well, endured their persecutions and thus brought them to tenderness and obedience. Many of them abandoned their religions and converted to Islam; for the cause of Islam, they even fought against their fathers and children. For his (the Prophet’s) sake they sacrificed their property and homelands and shed their own blood. However, they were not used to such things. He was so good-tempered, so tender, so forgiving, so patient, so kind and so benevolent that everybody admired him. Those who saw him or heard about him, became Muslims willingly. No unseemliness or defect was ever noted in any of his actions, in any of his words. Though for his own sake he never became offended with anybody, he was harsh and severe against those who spoke ill of or laid hands on the religion. If he hadn’t been tender and affable towards everybody, it would have been beyond anybody’s strength to sit beside him or to listen to him owing to his awe-inspiring prophethood and his great manners.

‘sall-Allâhu ta’âlâ ’alaihi wa sallam’.

Despite the fact that he had not read or learned anything from anybody, that he had never been able to write, and that he had come from people who did not travel and who knew nothing of past history and of those around them, he communicated facts written in the **Tawrat** (the book which was revealed to Hadrat Mûsâ) and the **Injil** (the real **Bible**) and in all other heavenly books. He conveyed information about the states of ancient people. Giving evidences and proofs, he silenced all the notables of every religion and every profession. As the greatest mu’jiza (a Prophet’s miracle), he put forward the **Qur’ân al-kerîm**, and though he made the challenge: “You cannot express anything like even one of its six thousand and two hundred and thirty-six âyats (verses),” nobody was able to meet his challenge, though all the enemies of Islam all over the world co-operated and poured out their possessions and wealth in order to do this for more than fourteen hundred years. And today, Jews, priests and masonic lodges, however hard they are striving, by spending millions and using all their forces cannot compete with it. In the early days of Islam, the Arabs were much more advanced in literary arts such as poetry and eloquence than in any other area, so that most of their accomplishments were based on literature. Yet they had to admit that they would fall far short of saying anything to compete with the very powerful expressive style of the **Qur’ân**. Being unable to surpass the **Qur’ân**, many of them came to reason and converted to Islam. And the ones who did not believe had to fight in order to prevent Islam from spreading.

There are innumerable things in the **Qur’ân al-kerîm** that nobody can do or say. We will explain six of them here:

Firstly: **I’jâz**, and **balâghat**. This means to convey many facts smoothly and perfectly in few words.

Secondly: Though its letters and words are like Arabic letters and words, the prayers, that is, words and sentences, are quite unlike the words, poems and orations of Arabs. The **Qur’ân al-kerîm** is not human: it is Allah’s word. The comparison of human words to the **Qur’ân al-kerîm** is like the resemblance of pieces of glass to diamonds. After understanding this very well, philologists admit it.

Thirdly: A person does not become bored with the **Qur’ân al-kerîm**, no matter how much he reads it. His desire, zeal, love and pleasure increase. On the other hand, no such desire or taste occurs while reading the translations of the **Qur’ân al-kerîm** or

other types of its written forms or all other books; instead, boredom sets in. Getting tired is different from getting bored.

Fourthly: Many known and unknown facts about the states of past people are told in the **Qur'ân al-kerîm**.

Fifthly: It foretells the things that will happen in the future, many of which have already happened and are still happening.

Sixthly: Pieces of knowledge which nobody can know at any time. Allâhu ta'âlâ has explained the 'Ulûm-i-awwalîn the 'Ulûm-i-âkhirîn in the Qur'ân al-kerîm.

The fact that the Qur'ân al-kerîm is a mu'jiza (miracle) is explained very well in the book **Herkese Lâzım Olan İmân** (Îmân Which is Necessary for Everybody), published by Hakîkat Kitâbevi in the Turkish and English languages, and in the sixteenth letter of the third volume of the book **Maktûbât-i Ma'thûmiyya**. The Turkish and English translations of this letter exist at the end of the books **Cevab Veremedi** and **could not answer**, respectively.

This means to say that, for wise and reasonable people, it is a very obvious fact that a person who, while having been born and raised in a big city among its inhabitants and having lived for forty years together with them and having never read books or travelled or recited poems or made speeches, suddenly brought a book which nobody can write and which, with its subtleties –six of which we have explained– is above any word or any book, and who is in every respect, the best of all the people and Prophets 'salawâtullâhi ta'âlâ 'alaihim ajma'în', owing to his beautiful habits and superior manners, is Allah's beloved Prophet.

18 – To follow him means to like and observe the **rules of Islam** willingly, to respect and revere his commands and the things which Islam cherishes and holds great, such as scholars and the pious, and to strive to spread his Ahkâm-i-islâmiyya and not to love those who are against observing the commandments of Allâhu ta'âlâ.

[Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**All of you are like shepherds of flocks. As a shepherd protects his flock, so you should protect those under your command from Hell! You should teach them Islam! If you don't, you will be held responsible.**" And once stated: "**Many Muslim children will go to the Hell named Wayl because of their fathers, for their fathers, being seized by the ambition of earning money and making merry and running after worldly affairs only, did not teach their children Islam and the Qur'ân al-kerîm. I am far removed from such fathers. And they are away from me. Those who do not teach their**

children their religion will go to Hell.” And once he stated: “**Those who teach their children the Qur’ân al-kerîm or who send them to teachers of the Qur’ân al-kerîm: for each letter of the Qur’ân al-kerîm they will be given rewards as if they visited the Kaaba ten times, and on the Day of Rising a crown of sovereignty will be put on their head. All people will see it and admire it.**” And once he stated: “**Teach your children how to perform salât (namâz). When they are seven years old, command them to perform salât. When they are ten years old, beat them if they do not perform it and have them perform it.**” And once he stated: “**When a Muslim’s child worships, he, as the father, will receive as much reward as the child gets. When a person teaches his child to sin and whenever this child commits sins, his father also will be recorded equally sinful.**”

Ibni ’Âbidîn^[1] says at the end of the section on the makrûh actions in namâz: “If a person has his child do the things that are harâm for himself to do, he has committed a harâm. A person who has his son wear silk clothes or ornaments him with gold or who has his children drink alcohol or lets them urinate in the direction of qibla^[2], or causes them to stretch their legs in the direction of qibla will be sinful.”

A hadîth-i sherîf in the book **Murshidun-nisâ** states: “**The salâts and fasts of those who do not observe the rights of their wives and children will not be acceptable.**”

Imâm-i Ghazâlî says in his book **Kîmyâ-i Sa’âdat**: “For example, it is harâm (forbidden by Islam) for women to go out with naked head, arms and legs. Also, it is harâm for them to go out by covering themselves with thin, tight, ornamented and coloured garments. Not only will such women be disobedient to

[1] Sayyid Muhammad Amin bin ’Umar bin Abdul’azîz was a Fiqh savant. He was born in Damascus in 1198 and died there in 1252 A.H. He became mature with the tawajjuh and the presence of Mawlânâ Khâlid-i Baghdâdî. When this sun of Wilâyat set in Damascus, he became the imâm and conducted the namâz of janâza performed for him. He wrote many books. His commentary to Durrulmukhtâr consists of five volumes and has been printed several times under the name of Raddulmuhtâr. It is the most dependable Fiqh book in the Hanâfi Madh-hab. The major part of the Fiqh information that covers 130 chapters of the Turkish version of our book, Endless Bliss, has been translated from its five volumes that were printed in Egypt in 1272 A.H. He is credited with many fatwâs.

[2] The direction a Muslim turns when performing namâz. This direction points to the Ka’ba.

Allah and sinful, but also, their father, husband, brother and uncle, who are responsible for them; that is, the one who lets them go out in this manner will be their accomplice in disobedience and sin.”

The basis of the Islamic religion is to learn and teach îmân, the fards and the harâms. Allâhu ta’âlâ has sent Prophets “alaihimussalawâtu wattaslîmât” for this purpose. When these tenets are not taught to youngsters, Islam will be demolished and annihilated. Allâhu ta’âlâ commands Muslims to do **Amr-i ma’rûf**. That is, He says: “**Communicate and teach my commands.**” And He commands them to do **Nahy-i anil-munkar**. That is, He says: “**Communicate my prohibitions and do not condone their being done.**”

Our Prophet stated: “**Teach Islam to one another! If you give up Amr-i ma’rûf, Allâhu ta’âlâ will send the worst among you upon you and He will not accept your prayers.**” And he stated: “**The reward that is given to all worships when compared with the reward given for the ghazâ (war in the way of Allah) will be as much as a drop of water compared to an ocean; and the reward given for ghazâ, versus the reward given for Amr-i-ma’rûf and Nahy-i-munkar, is like a drop of water versus an ocean.**” It is for this reason that Ibni ’Âbidîn says at the end of the fifth volume: “The thawâb for a Fiqh savant’s helping Muslims is more than the thawâb for jihâd.”

In short, a child is a deposit in the hands of its parents. The child’s pure heart is like a precious gem. Like wax, a child can take any shape. When small, it has not taken any shape. It is like pure soil. You will reap what you sow in pure soil. If children are taught the tenets of îmân, the Qur’ân and the commandments of Allâhu ta’âlâ and accustomed to doing them, they will attain religious and worldly happiness. Their parents and teachers will share this happiness of theirs. If they are not taught and trained, they will become unhappy. The sin of each evil they will commit will be given to their parents and teachers, too. Allâhu ta’âlâ declares in the sixth âyat of Sûrat-ut-Tahrîm: “**Protect yourselves and those in your homes and under your command from the fire!**” It is more important for a father to protect his children against the fire of Hell than against worldly fire. And to protect them against the fire of Hell is to teach them îmân, the fards and the harâms, to accustom them to worshipping, and to protect them against irreligious and immoral friends. The source of all kinds of immoral deeds is an evil friend.